

48 TEPOZTLAN, A MEXICAN VILLAGE

534 Tepoztlán. The small flageolet (*S. chirimía*), which
 [796] together with a small drum of European pattern is
 played on the roof of the church or chapel to signalize
 every sacred *fiesta*, as were once played on the *teocalli*
 the *tlapitsali*, *huehuetl*, and *teponaxtli*, is carved out of
 [177] *copilote* wood and is a modification of the ancient
 pattern under Spanish influence. In Nahuatl dis-
 course it bears the ancient name *tlapitsali*.

177 Local industries are few and almost all are Euro-
 431 pean in character. Adobe bricks are made by anyone
 268 who builds a new house or repairs an old one; the
 [203] simple technique is probably chiefly aboriginal. The
 twisting of ropes of maguey fiber is a domestic in-
 dustry confined to a limited group of houses. This
 technique is European; a wooden wheel is used. The
 line-burning done at the neighboring hamlet of San
 Andres is likewise European. Carpentering, ironwork-
 843 ing, masonry, woodcarving, silverwork, shoemaking,
 and breadmaking are all in the hands of specialists; in
 each case the tools and techniques are European—the
 early priests were good teachers and the Indians good
 pupils.

286 Mena² declares that *zarapes* are made in Tepoztlán
 of tree cotton, but other evidence of such manufac-
 ture is lacking. A large loom has recently been intro-
 duced by an educated young man for the weaving of
 shawls. The use of tree cotton (*N. cuahichatl*) is,
 283 however, well understood, and occasionally thread is
 spun thereof by the use of pre-Columbian spindle

² Op. cit., p. 392.

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* 796 San Pedro is too small to supply enough, but they are
535 instructed by a *maestro* in San Pedro. They wear em-
292 broidered skirts, silk neckerchiefs, and small paper
crowns surmounted by a black ostrich-feather plume.
They dance around a tall pole and in dancing inter-
weave colored ribbons.¹ They do not sing.

* 796 A *castillo del día* is burned; everyone of the *barrio*
541 eats *mole verde* and *tamales*.

262 April 30 and May 1.—These days form the *castiyoh-*
794 *pa* and the *cerahpa* of the *fiesta* just passed.

533 May 2.—The *chirimša* plays on the chapel of Santa
Cruz on this day.

May 3.—This is the day of the *fiesta* of the *barrio* of
541 Santa Cruz. It is not an important *fiesta*. There is a
262 *castillo de la noche* and of course the people of the
barrio eat *mole verde* and *tamales*.

778 This day is also the day on which crosses are raised
at street corners, above water tanks, on conspicuous
hills. The crosses are hung with flowers and copal is
burned before them. It is also the day specially de-
voted to the masons, who sometimes set off rockets
333 to celebrate.
541

132 The first of the rains have come now, occasional and
193 uncertain showers. Only at *Axihila*, the cleft in the
hills where arises the *barranca* of San Jeronimo, does
fresh bright green appear, and in parts of the *barrio*
of Santo Domingo, better watered than other regions.

¹ This "May Pole" is not necessarily European in origin. Sahagun refers to such a dance.

² The *fiesta* of the masons is generally celebrated in Mexico City.

³ [i.e. LOS DANZANTES of the *fiesta* of San
Pedro - ANALYST]

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[369] primitive community that Tepoztlán once was, and the other of which represents the part of modern urbanized society that it is becoming.

An enumeration of Tepoztecan specialists is not an enumeration of an equal number of individuals; it scarcely need be pointed out that many individuals practice more than one specialty. Some special functions, as those of the musicians, are very occasional. [532]
[565] It is noteworthy that in most cases it is a *correcto* who exercises more than one special function.

[532] E. V. was born and brought up in Tepoztlán. His family were by tradition those who made masks for the carnival, and he continues to exercise this function. When a youth he learned the [333] trade of a mason. Later he went to Mexico City. There he learned woodcarving and gilding; these occupations he occasionally practices now that he is back in Tepoztlán. In Mexico City [322] he was for a time a street-car motorman. Now, returned to Tepoztlán, he has a minor position in the municipal government. Occasionally he functions as mason, woodcarver, or gilder, and during the proper season makes masks for the carnival. He also tills his ancestral *milpa*.

L. V. lives in the house where he was born. During the revolution he went to Mexico City and remained there seven years. [333] While there he learned shoemaking. Either there or in Tepoztlán he also learned the mason's trade. Now, back in Tepoztlán, he [294] has a cobbler's shop, occasionally works as a mason, and is also sometimes called upon as a musician. He tills his cornfield also.

The following inventory of specialists is probably not quite complete, either as to the number of occupations represented or as to the number of individuals practicing a given occupation.

THE DIVISION OF LABOR

149

Two teachers, a young man and a young woman: Both are natives, of distinctly *correcto* families, and both were educated in the city. Both wear city clothes all the time and have no other specialty but teaching.

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[875]
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The priest should be mentioned, although during the period of investigation there was no priest officiating in Tepoztlán, as there was not elsewhere in Mexico. He was a man of *correcto* family, well educated in the city.

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Five storekeepers: These are men of some capital. They have small shops on the *plaza*. On the whole they devote their time to trade. Each makes frequent trips to Mexico City to buy goods. Most become tradespeople on a small scale or minor commercial employees in Mexico City during the revolution; it does not appear that any one of them inherited the business. Besides these five storekeepers there are two young men who flavor and charge water and bottle the result for local sale. These men have considerable communication with the city.

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Two corn-factors: These men buy the locally produced surplus maize, arrange for its shipment to Mexico City, and there sell it wholesale.

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Three butchers: Their shops are on the *plaza*. The meat is butchered locally.

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Two shoemakers: One, a cripple, learned his trade from an earlier shoemaker in Tepoztlán; the other learned it in Mexico City.

[294]

Three carpenters: One man has a shop on the *plaza*; the others work in their homes. Tools are simple and few, all of European pattern. These men make furniture, doors, and candlesticks for the churches, also coffins and saddles. Information is lacking as to where each learned his trade.

[335]

Four masons: These men lay brick floors, and build walls and water tanks, occasional columns and porticoes on the better

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463 houses of *adobe* or stone covered with *mezcla*.¹ The tools are European, except the *coa*,² the old agricultural hoe which masons sometimes use to mix *mezcla*. The cost of bringing in cement practically eliminates concrete work. One mason learned his trade in Mexico City, another in Tepoztlán, and a third from a North American railway engineer who employed him as a common laborer to assist in building culverts on the railway near El Parque.

[324] Two ironworkers: These men make *machetes* and incidental ironwork. Information is lacking as to their history.

[252] Six bakers: In the case of two, the trade was learned in a larger city; information is lacking on the others. Each does his baking in a domed *adobe* oven of early Spanish pattern, built in his own houseyard. Wheat flour is imported from the city. Wild yeast is used. The dough is put into the oven on wooden paddles. Many of the special types of bread recognized in the cities are made here too.

[326] Silversmiths: Although these specialists are referred to by this name [*plateros*], and although they do occasional work in silver,³ they are the odd-job men of Tepoztlán. Each operates a small homemade forge, and is equipped with workbench, vises, punches, soldering implements, etc. They do construction and repair work in metal; repair watches, phonographs, and what little other machinery there is in Tepoztlán. One picked up most of his knowledge while in Mexico City.

[305] Five barbers: This occupation is distinctly an occasional one. The equipment is no more than a razor and shears.

[533] An indeterminable number of musicians. Many men—women rarely—play musical instruments. Sometimes permanent organi-

¹ A mixture of lime and sand.

² Already described on p. 50.

³ Usually silver ritualistic paraphernalia for the church.